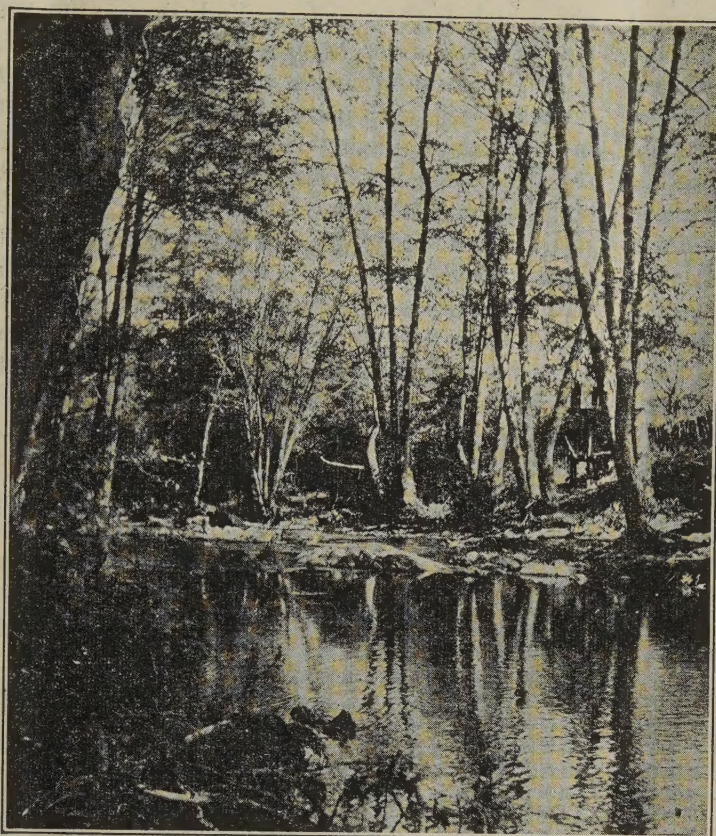


Glad Tidings

February - 1946

Vol. XXI No. 2



Humility

One searched for the lovely, snow-white flower
That is called Humility,
And his search led far through the ways of man,
But he hunted fruitlessly.

For in all of the gardens far and near,
Was found not the blossom fair;
There were blooms of Hope and of Happiness,
And the flow'r of Contentment rare.

And often he noted the flaming hue
Of the sturdy flow'r of Love—
For it grows by the winding road of Life,
And is warmed by the skies above.

But the fragile flow'r of Humility,
Though he sought it far and wide,
He found it not—for he did not know
It blooms on the grave of Pride!

—Kathryn B. Peck.

Current Signs

A DIGEST OF CURRENT EVENTS BY ALBERT J. LEBECK

Down the Toboggan

William Philip Simms says, "The end of the war marks the beginning of what is bound to be one of the most difficult epochs in world history. For the next five to ten years Europe will face conditions bordering on chaos or worse. Revolt or civil war in certain areas are on the move. Discontent fed by misery, hunger, and hate will spread out over the continent like an angry tide. Problems presented by Eastern Europe and the Balkans have not been solved. The peace of Europe has not yet been begun. On the contrary the seeds for much future trouble have already been sown."

The only solution of the world's growing problems is the second coming of Christ. When the cup of iniquity is full, when the tribulation of the world is at its worst, Christ will come and judge the nations and set all things right.

They Learn Young

A recent study made of the drinking habits of 400 inmates of Clinton Prison, New York, showed that they began drinking as follows:

Between 5 and 9 years of age...	1%
Between 10 and 19	61%
Between 20 and 29	31%
Between 30 and 39	6%
Between 40 and over	1%

Note that the majority—61% of those ruined lives—got their first taste of whisky between the tender ages of 10 and adolescent 19. This is the very time when these violators of the law should have been attending Sunday School.

Cancer Casualties High

The census bureau has said that nearly twice as many persons died of cancer in this country during 1942-43-44 as the armed services lost by enemy action in World War II. Cancer deaths during the period totaled 501,419, while recent army and navy figures placed combat losses at 273,000.

Pagan Metropolis

There are many startling facts concerning our greatest city. In the vast city which is Greater New York there are 500,000 families living in the slums; 1,000,000 annual arrests; 7,000 children arrested each year; 100,000 unmarried couples living together; 1,163 suicides yearly; 5,000 cases of neglected children brought to courts. In addition to these statistics is the fact that in the same city there are 5,000,000 people without any church association whatever. It appears that our great American city is indeed pagan and practically unevangelized.

Less for Milk than Beer

According to *The Gospel Minister*, the average American last year spent \$12.87 for milk and \$25.44 for alcoholic liquor.

Saving on Smoke

By abstaining from tobacco for a year, seven members of the Providence Avenue Methodist Church, Chester, Pa., saved \$250 which they gave to their Board of Missions to build a chapel for the Indians.

Now They're Out of Fox-holes

It has been said that there were no atheists in fox-holes, but what about them when the shooting stopped and they came out of the fox-holes? Chaplain Lewis A. Myers says that 80% of the soldiers are returning with more skepticism than ever, more indifferent to religious services, and with less scruples about wrongdoing. The way to have a man come out of a fox-hole with religion is to have him take some in with him. He states that the fox-hole could not do the work which parents, preachers, and Sunday school teachers should do.

Gospel in Great Falls

Three Gospels tell how little children were brought before Christ at His request. In Great Falls, Montana, townspeople were translating the request into terms of modern children. Fifteen Prot-

estant churches joined to provide home classes in religion for about 400 boys and girls who did not attend Sunday schools and seldom, if ever, went to church. During five weeks, 37 homes had opened their doors for the classes, women of the church had sat on the floor with the children and told them Bible stories, half the children had asked their parents to pick a regular Sunday school for them.

Why?

According to the Associated Press, at the very time American authorities in Berlin were announcing that the great chemical combine of I. G. Farben exists "in name only," the price of stock of the company rose four and a half points on the Hamburg Stock Exchange. Farben provided money, munitions, and spies as part of its worldwide cartel operations as its contribution to the German war effort. Is it now only "wiped out" on paper? At least the German people must have faith in its existence and future.

And Some Believe It

Just how, is as secret as the atom splitting process itself, but Father Divine, Negro religious leader, would put his followers at ease. In his newspaper he has claimed: "I have harnessed it . . . I am the author and the finisher of it . . . I am bringing all the atomic energy into subjection."

GLAD TIDINGS

The Official Organ of the
Northern California and Nevada District Council
of the Assemblies of God, Inc.,
P. O. Box 393, St. Helena, California

MARJORIE MADDOCKS	Editor
W. T. GASTON	Managing Editor
R. J. THURMOND	Business Manager

DISTRICT OFFICARY

W. T. GASTON	Superintendent
R. J. THURMOND	Secretary-Treasurer

GENERAL PRESBYTERS

L. R. Keys	R. J. Renfroe
------------	---------------

J. Narver Gortner
Executive Presbyter

PRESBYTERS

J. W. Belchar	A. B. League
M. P. Bohnet	Wm. Savidge
R. R. Carmichael	W. T. Scott
R. E. Cull	L. F. Wilson
O. A. Hart	R. A. Wilson
F. R. Hoole	T. E. Woods

Published monthly under the supervision of the District Council Presbytery. Subscription price, \$1.00 a year; Canada, \$1.10; Foreign, \$1.25.

Entered as second class matter July 3, 1926, at San Francisco, California, under the Act of March 3, 1879, and re-entered December 17, 1938, at St. Helena, California.

The Challenge of a Neglected Nation

by SAUL BENJAMIN

During the summer of 1937, a time when there were many disturbances in that region, I went to the district of Jazirah (Mesopotamia), not to be confused with what is now known as Iraq, to visit the Assyrians located there along the famous Biblical River Chibar, connected so intimately with Ezekiel's mission to the Captivity. These Assyrians were transferred to this section of what is now Syrian territory, after their trouble with the Iraqi Government and the massacre of August, 1933. The League of Nations undertook this transfer and was nominally responsible for them in Jazirah. About 10,000 of them were thus moved once again from their homes to new localities, new conditions, new and hostile neighbors, and to the charge of a new and not over-friendly government. They were settled along the banks of River Chibar in small villages, living in houses that look like beehives—three or four rooms in a row connected to each other by a door, each room having a separate roof built up of raw bricks and rounded off at the top in the shape of a cone. They are healthy enough to live in if the general health and sanitary conditions, as well as medical help, are available.

At the time of my first visit, the people were very poorly looked after in every respect. They were new to the soil and had to get acclimatized, and being poor, they could not afford any decent medical care, nor could they indulge in any means for proper sanitation. Their food was of the poorest quality, although food was plentiful everywhere else; their clothing was in tatters, and their living condition squalid. The people were dying in large numbers, chiefly of malaria and diseases caused by malnutrition. One medical man had been appointed for their care, but he was more concerned, it seemed, with his own gardening than for the mission to which he had been appointed by the League, and for which he was handsomely paid.

Another matter of importance which is occupying the thoughts of serious-minded people is the almost complete absence of educational facilities. At that

time nothing was being done for them. Small and sporadic efforts have been made since which but partially meet the great need. Most of the teachers, being non-Christian and uninterested in the people's welfare and progress, seem, instead, to desire their retrogression. They neglect their posts of duty, seeing there is no serious inspection of the fruit of their labors. The people themselves are very responsive to and appreciative of learning, but they lack the privileges which are so abundant among other nations. I was greatly pleased when visiting a French Protestant primary school, also with high school grades, to see their hearty eagerness to equip themselves to help their own people in the future. The principal of the school, a French missionary, and his staff are appreciative of the boys because of their work, attitude, and spirit. They are most open to spiritual light and appreciate any little thing done for them. It is important that some help come to them from outside to inject new life and determination into the efforts of these people, to raise them from this terrible condition which is not fit for any people deserving the name of human beings.

Unfortunately, after my first exploratory visit, I had to leave for America. Then the war came with its terrible consequences of isolation and the many evils that follow war. So it was not possible for me to contact these Assyrians again until the fall of 1944. I went up to Beirut from Jerusalem with the intention of going up to visit the Assyrians on the River Chibar. The trip is a rather long one.

Our first stop was Aleppo (Brother Warton had consented to go with me). Aleppo is connected with Abraham's journey from Ur of the Chaldeans to Palestine. One of the most attractive cities of Syria, more modern or European than Eastern, it is in a small basin surrounded with slightly rising hilly ground. It is well laid out with considerable large buildings. The surrounding country is barren and desert-like making it hot in summer and cold in winter. Altogether we spent five days

there with some French Protestant missionaries and had opportunities to hold meetings among Armenians of whom there is a very large and prosperous community, and God blessed the ministry of the Word to them.

From Aleppo we traveled to Deir-Ez-Zer by French military trucks, spending one night on the way in a hotel called "Rashid's Palace," but it resembled a dungeon more than a dwelling place fit for human beings. We had nowhere else to go though greatly perplexed as to how to spend the night in such an indescribable place, for this "hotel" made us both feel sick. I have been in many places that were definitely bad, but this one far surpassed anything I have seen elsewhere. We were not left alone in our beds; in the middle of the night I was awakened with a start feeling that I was giving my blood to unwelcome visitors. A hunting expedition yielded fattened invaders which were dispatched unceremoniously, and I returned to uneasy slumber. Many other disturbances lasted throughout the night to which no one took exception except us softies.

Warned to drink no water, and tea not to be found, we got some sugar at an exorbitant price and begged some hot water from the owner of the hotel. Reluctant to use the utensils until they were very thoroughly washed, we drank the boiled water and ate the food we had brought with us.

After two days of traveling we arrived at Deir-Ez-Zer at sunset and were entertained at the home of some American missionaries who showed us every kindness possible. After it had rained all night and all the next morning, we started the next afternoon for the bus that would take us to our next destination. Our passports examined and stamped, we entered the bus in which instead of 22 passengers, 40 had crowded with a few policemen sandwiched in between. The top of this conveyance was piled high with goods and chattels with some passengers perched on top of it all—anything just to get there. There

(Continued on page 14)

Is Christ Hungry and Naked in China?

by PAUL PIPKIN

Death has stalked China for eight long years from the air!

Boo-om — Boo-om — Boo-om! Twenty-seven of Nippon's flying devils are circling overhead in perfect formation. Then suddenly 80 more deadly bombs begin hurtling and screaming down toward their targets. Fires burst out everywhere. Thick black smoke spouts up from scores of burning homes where once Hengyang, a city of 630,000 slept peacefully. Amid the noise of guns and bombs, first-aid men are picking up the casualties—a man with a badly gashed arm, someone with head wounds, and hundreds of others hurt by bomb splinters and flying pieces of shrapnel.

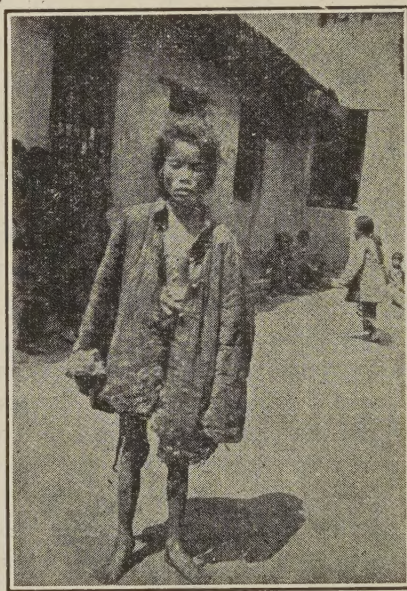
One of God's globe-trotting oracles, J. Edwin Orr, in his book "Through Blood and Fire In China," reports on the bombing of Hengyang. "While cutting between buildings we came across a woman wandering aimlessly, crying loudly like a hurt child—nothing was left of her home but wreckage three feet high. The 300-pound bomb had made a crater 10 feet deep and 30 feet in diameter. Upon jumping into the crater I saw one woman was lying under her bed with her husband and three children. When the bomb burst, she turned to protect her baby; the husband was killed outright; so were the two other children; the baby was saved; the badly wounded woman gave birth to another baby a few hours later in the hospital." Poor thing—husbandless, homeless, penniless, bereaved and innocent.

About ten yards away, Mr. Orr further reports, "I saw an old woman about 70 years of age sitting on some wreckage, her face and hair powdered with gray dust from bomb explosions. I shall never forget the look of misery on her face as she stroked the hair of a younger woman whose head lay in her lap, and whose lower body and legs were soaked in blood and covered with dirt. This woman had been partly disembowelled and died before the doctor could operate."

Mr. Orr also tells of a pathetic looking little girl about 10 years of age who was crying in front of her home. Upon going into the home he saw a woman weeping half hysterically; a baby feed-

ing on her breast. On the bed her little 3-year-old son was lying white and still, the top of his head blown off. Her other boy about 6 years old lay there too—dead! What a ghastly picture, the suckling babe, the weeping mother, and two dead innocent children. Oh, that this scene could be engraved on the memory of some smug, spiritually-indifferent and selfish American church members that hoard their wealth while China goes to hell!

Fellow Christians, war-weary and war-torn China is full of sorrow. Millions of poor heathen children, thin, hungry, and sick with sore eyes and skin diseases, are shivering from the cold that has penetrated through their ragged clothes. Bombs have blasted her cities, drought and flood have scourged the



nation, bringing epidemics and malnutrition to a fifth of the world's population that live within the borders of China.

Missionaries, radio commentators, and newspaper correspondents united in proclaiming the cold, incredible, and astounding facts that two out of every three babies born in China are dying, and that 84 million Chinese are facing certain death unless help in the form of food and clothes reaches them soon.

Literally millions of heathen souls are hanging in the balances now. Their

helpless plight commands our steadfast devotion. There is no time to twiddle our thumbs and shed crocodile tears. Only action—Christian action now—can save China for Christ.

Christ's Ambassadors of Northern California and Nevada and across our nation, as one of your officers and in the name of our Lord, I appeal to you to swing into action immediately behind "China Clothing Relief." Go all-out in your consecration to the will of God for your life. Let your 1946 motto be "Go, Give, and Pray for World Missions."

How can our missionaries hope to convince a China who is hungry and cold that God loves them? Jesus once said, "I was hungry and ye fed me not—naked and ye clothed me not." "Where were ye hungry and naked and we fed and clothed ye not?" they asked. Jesus answered unto them, "As oft as ye did it unto the least of these, my brethren, ye have done it unto me." The apostle James said, "Show me your faith without your works, and I'll show you my faith by my works."

We must awake to our social responsibilities. Blast the spiritual isolationism that paralyzes the efficiency of the worldwide missionary program endeavoring to complete the great commission and win our generation to Christ.

We can see that thousands of little war orphans are dressed in warm winter clothing, healthy and happy, singing and memorizing Bible verses and saying childlike prayers to a loving heavenly Father. They then in such an atmosphere will have a chance to grow up and be born-again Christian leaders in the church and citizens that will be a blessing to the China of tomorrow.

Will we be there with too little too late? Will our near-sighted selfishness cause us to neglect a battle scarred and bleeding China who is now on the threshold of the kingdom of God? If we do, will the atheistic youth of Russia come to her bidding for political expediences and pour in the oil and wine? If so, is it possible we will meet the bayonets of the kings of the East, allied with the king of the North in a world conflict? The ground has never been so fertile nor the stage so dramatically set for an all-out gospel offensive of our faith confirmed by our works in China. If the church fails now, we shall fail for

ever and lose ground we can never regain!

What can we do? Search and check your wardrobe for outmoded or outgrown clothes. Contact your neighbors and friends, tell them of the need and gather all the clean, warm, and serviceable clothes you can. That's the least we can do. Don't put it off—for today millions are dying of exposure to the blast of winter winds.

The clothes you send will be distributed by our own staff of able and efficient missionaries right on the spot in the Orient.

Howard Osgood, Superintendent of the China Assemblies of God, has assured me your investments in the China clothing relief will be distributed by the World's Mission Department and supervised by men who are well versed in the language and with first-hand observation of the needs of the people.

Plan your local campaign today.

1. Make your C.A. room or basement of your church the headquarters where the clothing can be brought.

2. Organize teams of workers to canvass your city for this worthy cause.

3. Advertise your drive through newspapers, posters, handbills, personal contacts, or any other means at your disposal.

4. Set a date for a "Youth Round Up." Everyone pitch in and sort and pack clothing.

5. Send your clothing to "China Relief," care of Rev. C. E. Ferguson, 31st and Grove, Oakland, California. Here the W.M.C. and C.A.'s of the area will pack them for overseas shipping.

Such mercy, goodwill, and fellowship toward the sufferings of a needy people nowhere in the world will produce more genuine, constructive results as a loving Christian witness to the dying millions of China from the Christ's Ambassadors of the Assemblies of God in America.

The Pilot

My little boat is drifting far,

Upon a vasty sea,
I have no chart or guiding star,

But One will pilot me.
The wild winds blow, the waves dash high,

But they can ne'er o'erwhelm;
My Pilot rules the wind and waves,
And He is at the helm.

—Viola P. Wanger.

STUDIES IN DANIEL

J. NARVER GORTNER

STUDY XIV

Daniel's Last Vision and Prophecy: The Prophecy Proper. Chapter XI. Part II.

We have considered the first three divisions, and are now to consider the fourth.

IV. The Contentions Between Egypt and Syria, or, the Wars of the Ptolemies and the Selucidae. Verses 5-20.

We have learned that "the great horn was broken, and for it," or, in the stead of it, "came up four notable ones toward the four winds of heaven." Alexander came to an untimely end, and his kingdom was divided among his four leading generals, Cassander, Lysimachus, Seleucus and Ptolemy. With only two of these divisions is the prophecy concerned. Seleucus got Syria, and Ptolemy got Egypt; and the prophecy is concerned with these two divisions only, and with the kings who reigned over them, for the reason that the land of Palestine lay between them, and so became, as they warred together, a battlefield upon which their armies met again and again. When the king of Syria went southward to attack Egypt, or the king of Egypt went northward to attack Syria, he had to pass through Palestine, and it mattered little what the issue of the conflict might be, the Jews always suffered. The Jews were the chosen people, and it was in them that God was particularly interested. What we read in the prophetic sections of the Old Testament concerning the Gentile nations has been written very largely in the light of the relation those nations sustained, or, sustain to the chosen people. If the nations were to be punished it was very largely because of their encroachments upon God's heritage, or because they had rejoiced when the Jews had suffered as a result of their sins. Read the book of Obadiah, and note the fact that the Edomites were to be dealt with judicially because they had "rejoiced over the children of Judah in their destruction," and had "spoken proudly in the day of distress." Note also the fact that "upon all the heathen," or, nations, for the word rendered *heathen* means *nations*, a sentence was pronounced for the reason that "ye have drunk upon My holy mountain." Mark the significance of the words: "For the

day of the Lord is near upon *all the nations*: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon My holy mountain, so shall all the nations drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." There are many parallel passages that set forth the same truth.

This section of the prophecy gives us in quite minute detail a foreview of the struggles that were to take place between Alexander's successors who got control of Syria and those placed at the head of affairs in Egypt, the king of Syria being designated as "the king of the *north*," or, literally, midnight, and the king of Egypt being called "the king of the *south*," or, mid-day. I have divided this main division of the prophecy into seven subdivisions, and it will be seen that these subdivisions have not been arbitrarily made, but are most natural.

1. The First Two Kings Here Designated as "King of the South" and "King of the North."

Verse 5. "And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion." Adam Clarke believed that by "the king of the south," here made mention of, was meant Ptolemy Lagus, the general of Alexander, who was given the government of Egypt, Libya, etc., which are on the south of Judea, and he remarks, "He was strong, for he had added Cyprus, Phoenicia, Caria, etc., to his kingdom of Egypt." But in reality there was *in his day* no "kingdom of Egypt" to which to make additions. Ptolemy Lagus was not a king at all; he was just a *governor*, and it appears to be quite evident that he is not the subject of prophecy here, but that the prophecy relates to his son, Ptolemy Soter, who became king when his father, the governor, died. This is the conclusion to which able scholars have come, for the reason that the prophecy fits his administration perfectly, whereas it does not fit the administration of his father. Concerning Ptolemy

(Continued on page 12)

Foreign Missions

Brazil

The last letter received from Brother and Sister Bernhard Johnson gives a further account of their activities in the service of the Master. They write:

"Since we last wrote we have visited the following towns: Alfenas, Paraguassu, Poca Maca, Eloi Mendes, Tres Voracoes, Sao Bento, Lavras, Muzambinho, and Tres Pontas. Tomorrow we are going to have another baptismal service in Alfenas where over 30 new converts are going to be baptized.

"In some of the places where we are working we have had plenty of persecution and opposition. The first thing we do when we enter a town is to go to the mayor and police chief and ask permission to preach. In that way we have gained many friends among the officials and society of the towns, and we always have protection when we have an open-air meeting. We can say from the bottom of our hearts, 'The Lord hath done great things for us; whereof we are glad' (Psa. 126:3)."

A few words of report are given on some of the stations they have been working in.

Varginha: "Several new families have accepted the Lord here these last few weeks. So many members had moved away that it looked like we were going to be few here, but the work is not ours but the Lord's. He has touched the hearts of sinners, and so many of them have given their hearts to the Lord that we have a full hall. We had a glorious baptismal service. Though it was pouring rain it did not stop the people from coming.

Tres Pontas: "God is blessing both young people and older people. They are accepting Christ as their Saviour.

Paraguassu: "The work is marching forward. The last time we visited there we had the joy of meeting new converts and to see the older believers growing in the Lord. While there we visited a place called Poce Maca. It was interesting to go out in the woods where it looked like no people lived. All of a sudden they appeared before us as we were playing and singing. There was a crowd of about 200 or more. We started the meeting at ten o'clock in the morning and closed at three-thirty in the after-

noon with everybody asking us to visit their homes. So many small villages outside of Paraguassu are not open for the gospel.

Eloi Mandes: "Our service there last Friday was wonderful. The hall was packed with sinners and people who already know the way of salvation. We have great hope for that town. We were called to the town of Muzambinho to officiate at a wedding and for five days of Bible study. The Lord gave us wonderful meetings, and best of all, sinners and backsliders came to Calvary.

"Please pray that God will give us the needed strength to labor for Him."

Africa

Brother and Sister Harold S. Lehmann write from the Gold Coast, British West Africa:

"Last Christmas was our first in Africa. It was a wonderful day with us. With almost nothing to exchange as gifts, we found other joys that more than compensated. The little we had seemed more deeply appreciated than the much we enjoyed in years gone by. We had so much to be thankful for. We had traveled far with no mishap. We were in our own chosen Africa. We were well. We had each other, and that meant so much. We had Him, and that meant everything. To further enhance the day, a native of a distant village, listening to another young man struggling to read a few verses of those Gospel portions then translated into Map-ruli, became so anxious to know 'this way' that he walked to the mission, knelt—and as truly as the shepherds of old—found the Christ.

"This year affords even greater joys. We are at our very own station. We have our very own folk to shepherd. We are able to read the translated portions of the New Testament in Dagbane and so give these people God's record of this day and of His son Jesus. One cannot express the joy of shepherding a flock of his own. And it is more difficult to express the joy of contacting the unreached in their own tongue. We are not yet preaching, but we are able to 'talk' and sing. It seems that the very absence of traditional trappings on these special days, Christmas

and Easter, allows a clearer focus on the spiritual aspects of the day.

"We are located in the capital of the Northern Territories. Since it is a center of Government activity and administration, it is a strategic place. We have a good strong congregation, a nice building, and unlimited opportunities. Yet, our main mission here is not to the educated African, but to the people of the Dagomba section. The 'Kingdom of Dagbon' has a history, a past, to be exact. That part is traditionally Mohammedan. Every chief had a mallam, a sort of household priest who was supposed to offer spiritual advice. Actually, they handed down tradition and strengthened their position by inciting the chief to kill off the fetish priests. At the same time they created and reared up fetishes of their own so that they became Mohammedan pagans rather than simple pagans. Their traditional New Year was September 1, and what an empty celebration it was!"

"About our work. Let alone for years without a teacher, owing to the war, these folk are starved for spiritual food. Our program calls for four classes each week for study and at least two services each Sunday. Besides, we must reach at least three villages each week. We have private language instruction five days each week. After watering our own vineyard, we have little time to play. The work will be particularly heavy now, but in a year or two we should be getting some good native workers who will bear a part of the load.

"The children are well. David is doing nicely in his private school tutored by his mother. Whether Dagbane or pigeon English will win out with Gretchen is the question of the hour. . . . Looking back over the past year, we feel that we have made our adjustments quite naturally and with fewer growing pains than we had expected . . ."

Sail for India

Sister Lydia Graner and her co-worker, Sister Mildred Ginn, sail for India February 3 from San Francisco.

Leave for Africa

Brother and Sister Harold Rhodes left for New York the last of January to go from there by plane to Liberia.

Here and There

ALBERT J. LEBECK, Field Reporter :: 2622 W Street :: Sacramento, California

ALAMO—Brother E. C. Lagmay begins meetings with Pastor W. A. Frazier on February 10 for two weeks or longer.

ATWATER—The name of the church there has been officially changed from "Full Gospel Tabernacle" to "The Assembly of God Church of Atwater." Evangelist P. W. Clapper was with Pastor S. Albert Ogle in good revival meetings from December 30 to January 27. Their building program is progressing nicely. It has been said by some in the community that they will have the best-looking building in town when the work is completed.

AUBURN—Evangelists F. T. and Olive Alford began a revival campaign with Pastor T. L. Mendenhall on January 15.

CHICO—Evangelist E. Wm. Anderson began a meeting there December 30, to last two weeks or longer. John Jennison is in charge of the music. Paul E. Radley is the pastor.

There were some remarkable healings. Several were saved, and some, including the pastor's son, Forrest, and Nelda Thompson, the secretary's daughter, received the baptism of the Holy Spirit. The last Sunday the Sunday School attendance made a new all-time record.

COLUSA—Brother Harold Pearson filled the pulpit during Pastor Floyd Hoole's recent illness.

CORNING—Brother William F. Freeman from the Oregon district, is the new pastor, successor to Brother Stanley Walsh.

ESCALON—Evangelist Stanley P. McPherson held a good meeting in January with Pastor A. Byron League.

FAIRFIELD—The assembly has been obliged to move from its location at Webster and Texas Streets. They are now in a hall in Suisun on Solano Ave., one block from the main street, across the street from the Congregational Church. The pastor is Carl R. Tucker.

FORTUNA—The Redwood district fellowship meeting was held there on January 7. Elmer C. Shively is the pastor.

GRIDLEY—Pastor Wm. T. Scott reports: "Our fellowship meeting on New Year's Day was well attended. Brother Albert Rowley preached a fine sermon in the afternoon. In the evening C. A. rally, Brother E. Wm. Anderson led the song service, and Brother Wesley Steelberg preached a soul-stirring sermon. We can report a blessed year of victory in 1945. Some have been saved and filled with the Holy Ghost in the past few months, and our Sunday school has been well attended. We begin a meeting with Evangelist E. Wm. Anderson February 10."

HAYWARD—Pastor Robert Pirtle reports that the church enjoyed a good meeting in late November and December with Evangelist and Mrs. Wesley Pope.

KELSEYVILLE—The Lake-Mendocino fellowship meeting was held there January 14. Evangelist Binning of Michigan brought the afternoon message. In the evening Sister L. F. Wilson of Willits was the speaker. Errett G. Barber is the pastor.

MARYSVILLE—The South Sacramento fellowship meeting was held there with Pastor J. W. Stovall on January 14. Pastor L. M. Crosson of the Sixth Street Assembly in Sacramento spoke in the afternoon. Pastor A. A. Lowe of Roseville was the evening speaker. The church was filled to capacity in the evening.

MODESTO (Bethel)—Evangelist and Mrs. Vernon Murray held a good meeting there for a week and a half in early January. Donald G. Weston is the pastor.

MODESTO (South Modesto Acres)—The North San Joaquin fellowship meeting was held there January 7. This new work is progressing nicely. Chas. F. Parker is the pastor.

MORGAN HILL—Pastor Elmer Stump reports having a good three-weeks meeting with Evangelist O. C. Coberly in December.

NAPA—Evangelist Mrs. F. T. Alford held special meetings there early in January. The pastor is Albert J. Ruedger.

OAKDALE—Brother H. J. Ketner is in very good evangelistic and Bible teaching meetings with Pastor E. L. Spilman, beginning in early January.

OAKLAND (Bethel)—Evangelist R. L. Stuck, former Assistant District Superintendent of the North Dakota District, began revival meetings there on December 30, with Pastor R. H. Moon. He has been camp meeting speaker in this country and Canada and has been engaged in servicemen's work before coming to this District.

OAKLAND (Calvary)—A revival campaign with Evangelist Kirk Soper, Jr., and his sister, Rose May, began there January 6. V. Ernest Shores is the pastor.

OAKLAND (E. Oakland Gospel Tabernacle)—The church was host to the January East Bay fellowship meeting and C. A. rally on the 7th. The church was filled to capacity and the Spirit of the Lord was present to bless. Brother W. T. Gaston was the afternoon speaker and Brother Donald K. Skaggs of E. Palo Alto brought the evening message. Fred Atwell was the host pastor.

OAKLAND (First Church)—The corporate name of the church has been changed from First Pentecostal Church to First Assembly of God Church of Oakland, and will continue to be known as First Church. Brother Mark Bell is now assistant pastor and choir director. The midweek schedule of meetings has been changed. Tuesday night is prayer meeting night and music practice. Friday night is to be known as family night. This meeting is to be preceded by an hour

of group activities and committee meetings. C. F. Ferguson is the pastor.

OLIVEHURST—Brother Floyd Taylor has been chosen as the new pastor to succeed Brother M. L. Hartman, who started the work there about two years ago.

PITTSBURG (Bella Vista)—Pastor C. S. Holderman reports that several were saved, several healed in body, and some received the baptism of the Spirit during the meetings recently held there by Evangelist Wilbur Ogilvie.

PLACERVILLE—In November Evangelist Ed Byram held a good meeting for Pastor C. R. Peterson. Brother R. J. Thurmond was there for a three-day meeting December 30 and 31 and January 1. Evangelist and Mrs. Dwight Treeby began a campaign on January 6.

RENO—Pastor William Savidge has resigned, closing his ministry there January 27.

SACRAMENTO (Bethel)—A very successful campaign was held in January by Evangelist and Mrs. Leroy Sanders of Jefferson City, Missouri. The high school young people were especially moved and filled with the Holy Spirit. Then the junior high school boys and girls began seeking the Holy Spirit in large numbers and many of them were filled. At the time the report was written, and the meetings had not yet ended, about 30 had received. The divine healing services were especially blessed of the Lord and many received marvelous healings. Nelson E. Hinman is the pastor.

SACRAMENTO (6th Street Assembly)—Evangelists Julia Peterson and Ruth Bertenshaw conducted special meetings in January for Pastor Leslie Crosson.

SAN FRANCISCO (Calvary)—Because the owners of the building the assembly had been using for some time needed the space to enlarge their business, the church was obliged to find another location. They have purchased their own building, which is located at 860 Guerrero Street, between 20th and 21st Streets. The dedication service was held January 14 at which time the Peninsula district fellowship meeting was held there. The afternoon speaker was Evangelist Arthur M. Otteson, and Laurette Searles of the Light Bearers Quartette was the evening speaker. Pastor Estella Wilcox is resigning, effective the end of February, to go to the Fiji Islands as a missionary to occupy the station where Brother and Sister A. M. Heeteby have been laboring, while they come home for a furlough.

SAN FRANCISCO (Glad Tidings)—Evangelist Arthur M. Otteson of Minnesota held a good three-weeks meeting for Pastor L. R. Keys in January.

SAN JOSE (Upper Room)—Evangelist Ed. Byram has been in good meetings with Pastor Max Freimark since January 6.

SAN LEANDRO—Wesley P. Steelberg has been chosen to be the new pastor. His ministry there began January 27.

SANTA CRUZ—Evangelist and Mrs. Vernon Murray began a campaign for his brother, Pastor Raymond P. Murray, January 15 for two weeks or longer.

SEBASTOPOL—Of the three and a half

weeks of revival meetings with Evangelist and Mrs. C. P. Worden, Pastor J. L. Jeffrey reports: "Twenty or more received the Lord, three or four were filled with the Holy Ghost, and our Sunday school reached a new peak of 204." He further reports that the entire church was blessed with the ministry of Brother W. T. Gaston on January 5 and 6.

SUNNYVALE—Pastor C. O. Woods reports: "Brother Don Carlos was with us for five weeks, and we feel it to be one of the best revival meetings this church has experienced for many years. Twelve received the baptism of the Holy Spirit, and about the same number knelt at the altar for salvation."

WATSONVILLE (Pajaro)—Evangelist O. C. Coberley held a revival campaign for Pastor Chas. J. Coffey in early January.

WINTERS—The Boardman Sisters have begun a second series of meetings at the migratory camp near Winters where Brother E. E. Zimmerman is pastor.

WOODLAND—Evangelists F. T. and Olive Alford held a campaign in Woodland with Pastor Harold Byram in December.

Personal Mention

Brother **STANLEY P. McPHERSON** recently held a campaign in Santa Monica, commencing just after Christmas.

* * *

Sister **BERNICE PROCTER** writes from Hookena, Kona, T.H., that she and Brother Procter are settled in their new location since they have returned to Hawaii and that she is teaching school and opening a new gospel work in an entirely new section where no work has been done before. Brother Procter was soon to start teaching school also. They expect thus to be able to get acquainted with children and parents and contact them with the gospel in their missionary efforts.

* * *

For Sale

Sister Donald Dority (Ann Tacker) has a very good Bacon and Day banjo which she is willing to sell at a very reasonable price. The case and all other equipment come with it. For further information, write her at 3520 Mission Street, San Francisco 10.

* * *

Pastor A. A. White of Westwood has a Masco public address system he wishes to sell. It is new and inclosed in a case, A.C. and D.C. He can bring it to the Oakland convention. \$175 is the amount wanted for it.

Servicemen's Work Ending

With an attendance of about 200 of our East Bay pastors and members the closing service of the Victory Service Center on 14th Street in Oakland was held the evening of January 17. Since the end of the war, the attendance of the servicemen has dropped until it was considered by the District and the Servicemen's Department of Springfield that the project had served its purpose. Brother Frank O. Anderson, assisted by Sister Anderson, has done a good work among the thousands of servicemen who came into the Center. Many of the Bay Area pastors and members have been faithful and willing in working in the chapel and in serving the men food every night since the opening of the work.

Thousands of names of servicemen from all parts of the country are on the large register of visitors. Only eternity will reveal the number of souls reached for God and the extent of the influence

of this one center alone as a gospel center and homey haven for men on their way through the Bay Area to assignments elsewhere. The influence will live on in the lives of men who were born again when they turned to the Lord Jesus Christ as the gospel message reached their hearts. Back in civilian life, they will be workers for the Lord in their churches and communities.

This was not among the first service centers to be closed, but others, as the possibilities of their ministry diminished, have been closed in different cities over the country.

The Servicemen's Department has been decreasing the size of its personnel of representatives as the work of the Department has been slackening since the war's end. Brother Victor Sander-son's connection with the Department culminated January 15, but he expects to continue on with his work in hospitals and barracks as much as his time will permit.

Thank You

"Mrs. Draper and I wish to express our very deep appreciation to the many kind friends who stood by me so nobly with their prayers and their money during my recent illness. Praise God, you heard His voice just when I needed help the most. Many strange things happen; I had a wonderful divine healing service on Friday night at the Airport Assembly in Modesto, others were healed, but I went to the hospital with pneumonia and have been down nearly six weeks, the longest I have been out of the pulpit in over thirty years.

"I hope to be out on the field again after the middle of January. If you would care for my services, you may write me at 611½ South Hillview Avenue, Los Angeles 22, or in care of R. J. Thurmond the District office.

"Thank you again and God bless you.

(Signed) "M. T. Draper."

* * *

New Arrival

A new son, Curtiss Lyndall, was born to Brother and Sister Arthur Erickson in Modesto the last week in December. The Ericksons expect to leave soon for Peru to resume their missionary work.

Pity the Preacher

The preacher has a great time. If his hair is gray; he is old; if he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't she isn't interested in her husband's work. If the preacher reads his sermon notes, he is a bore; if he speaks extemporaneously he isn't deep enough. If he stays at home in his study, he doesn't mix with his people; if he is seen around the streets, he ought to be at home making up a sermon. If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. If anything goes wrong in the church, he is blamed for it. No matter what he does, someone could have told him how to do it better. Pity the preacher.

Work On

"Work on, work on, nor doubt, nor fear. From age to age this voice shall cheer; What'er may die or be forgot, Work done for God, it dieth not."

The District Council

W. T. GASTON, *Superintendent*
3832 Kirkham St., San Francisco 22
Phone: Overland 1757

DISTRICT OFFICE
1475 Ellis St., San Francisco 15
Phone: West 7010

R. J. THURMOND, *Secretary-Treasurer*
553 El Dorado Ave., Oakland 11
Phone: OLympic 1330

Just Between Ourselves

by THE SUPERINTENDENT



W. T. Gaston

I have been thinking of late that our ministers and their companions in tribulation might appreciate a brief word from the Superintendent addressed especially to them once in a while. Of course, should the uninitiated barge in and read the ministers' column, they will be entirely welcome.

I presume that most of us have experienced seasons when the going was not easy. Good ministers are sometimes haunted by a feeling that their efforts are not appreciated. Indeed, there are times when the minister's appraisal of his own work does not bring him a great deal of satisfaction. If you have never known that peculiar feeling of bitter frustration and defeat, don't feel too chesty, your "juniper" experience may be just around the corner. If and when you are treading the lowly path, remember this, Elijah's lowest moment was quickly followed by his most exalted experience. This too may be just around the corner.

I don't think I am overly pessimistic when I say that the present age is grossly materialistic and mercenary. "All men seek their own," cried a lonely soul-winner nearly two millennia ago. Can we imagine his reaction could he glimpse the mad scramble for a place in the sun that is part and parcel of this machine age? Why do I call the attention of preachers to the veritable orgy of self-seeking that just now is afflicting our world with a pronounced prosperity complex? First, to point out the subtle temptation to discouragement that may come to the man of God by contemplat-

ing "the prosperity of the wicked" (Psalm 73). Second, to warn against the possible temptation to bring the self-seeking principles of men of the world into the sphere of religion. The most despicable racket in this racketeering age is the unprincipled prostitution of God's holy house and holy gospel to private personal gain. This is the ancient error of Balaam, who loved the wages of unrighteousness. This should be frowned upon by all who know and love the truth. Selfishness is the essence of sin. It should never be allowed to take root in the pulpit or in the pew.

I wish I could find words to express what I feel of the value of the Christian ministry, but words seem empty when we consider the eternal value of the Christian message both to men and to God, both for time and eternity. God has not called us to affluence or ease, but to a great service, a service that is linked to God and eternity. May we be given to see afresh that the gospel of Christ is desperately needed by this frustrated age. It is a "must" if society is to hold together. Without it our prodigal world would soon drop into perdition as a rotten apple drops from the tree of its own weight.

In my opinion, ministers of the gospel are making a greater contribution to world betterment and creature well-being than any other group on earth. But above and beyond the moral and social effects of the transforming, elevating gospel, we must never lose sight of the fact that men are lost until they are saved by faith in Christ Jesus, and that "it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). "And how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent; as it is written, how

Schedule of Fellowship Meetings

Feb. 11—Centerville
18—Sacramento (Bthel)
St. Helena
25—Hollister, Red Bluff
Mar. 4—Ferndale, Janesville,
Richmond, Riverbank

beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10: 14, 15).

Brethren in the highest calling on earth, truly we are under grave responsibility. Our commission reads—"Preach the gospel to every creature." Nothing can take the place of the fearless impassioned presentation of the glorious gospel of Christ. May God help us to deliver His message in the power of His Spirit until our churches are both evangelical in faith and evangelistic in spirit, united in a holy conspiracy to bring the lost to Christ.

There are good and sufficient reasons for endeavoring to emphasize to ministers the importance of their mission. The aftermath of World War II will probably witness an unparalleled wave of crime and indifference to Christ and His church. Already juvenile delinquency is at an all-time high. We shudder to think what may happen to America unless there is a return to God. And, if there is to be any effectual call to repentance, any present day "voice in the wilderness," it will come through men sent from God—the Spirit-anointed ministers of Jesus Christ.

At a reunion of a college class, one after another told the story of his career. Some had gained national fame; some had amassed fortunes; some had become captains of industry. Absent ones were

recalled, among them one who had recently died. A friend told the simple story of his life. He had entered the ministry and through faithful, unselfish service had won many to Christ and the better way. Then one of the number, who had won a fortune, rose and said, "Fellows, measured by the standard of material success, this classmate of ours was a failure, but I want to tell you that material success measured by this man's life is nothing."

Just a word to some who may have the urge to preach, but who may believe the field is too crowded—too many ministers without churches. Why not have more churches? There are two saloons in America for every church, and the liquor interests are working overtime to expand the rotten business. Every city and town is bristling with unchurched people, and there never will be too many

preachers so long as there are people to whom no one is preaching. I read recently of a coal miner who became imbued with the passion to preach the gospel to his fellow-workers. He would work in the mines all day and walk six miles at night and preach in another district. This did not continue, however, because the miners got together and arranged to give him the same wage they were receiving in the mines, and he became their minister, devoting all his time to the work.

"There's surely somewhere a lowly place
In earth's harvest field so wide

Where I may labor through life's short
days

For Jesus the crucified;

So trusting my all to His tender care

And knowing Thou lovest me,

I'll do Thy will with a heart sincere,

I'll be what you want me to be."

W. M. C. Report

Santa Cruz

The following appeared in the *Sentinel News*:

"CHURCH WOMEN EXHIBIT HANDICRAFT. A large gathering of members and friends of the Women's Missionary Council of Glad Tidings church viewed the exhibit of needlecraft including quilts, dresses, aprons, rag rugs, and many other things which the women, under the leadership of Mrs. Paul Craig, president, have been making. The articles are to be distributed to the home missionary fields as gifts from the local church women.

"The Christ Ambassadors (young people) presented a special missionary appeal in congregational singing, solos, and missionary talks.

"The main speaker of the evening, representing the foreign missions was Mrs. Harland Park, who spent many years in the China missions. Highlighting her talk was the announcement that her husband had just arrived in Hong Kong to resume missionary work interrupted by the war. She and her two daughters, Betty and Dorothy, plan to leave for China as soon as her husband gets settled there."

Mrs. R. P. Murray, wife of Pastor Raymond Murray, states that their W.M.C. distributed 10 boxes of groceries at Christmas time, some going to Home Missionaries and some locally,

besides the handiwork from their "Treasure Chest."

Napa

Mrs. M. G. Moody, the secretary, reports: "The December meeting of the Napa Women's Missionary Council was a combined missionary meeting and Christmas party. The preliminaries were quickly dispensed with and Sister Thurmond introduced the guest speaker, Miss Emma Daechert, who gave a very interesting account of missionary work in China. She was presented with a lovely comforter for herself and one to take with her to China to be given to a Chinese family.

"For the Christmas party, each lady brought a small gift to the meeting and placed it under the decorated tree. A string was fastened to each parcel, then each lady chose a string, gave a tug and untangled her gift. This has been a little Christmas ceremony with the Napa group for several years and affords considerable amusement and interest.

St. Helena

A W.M.C. has been re-organized recently with Mrs. W. M. Martin as president, and a good number planning to take active interest. Evening meetings will be held every other meeting so those working will be given an opportunity to enjoy the women's work in the church.

Special announcements should be

Victory Service Center Closed

Brother Frank O. Anderson, Director of the Victory Service Center closed January 17, makes the following report of activities in the center during the year of 1945, while he has been the director. Prior to that time Brother Thomas Ming was Director for a while and Brother E. V. Jennison served in that capacity for some months. Brother Anderson's report follows.

"We have much to thank God for in the ministry the Victory Service Center has had among our boys in the service. Let us be grateful for the many boys who have been turned to the Lord and for this practical opportunity that was given us as the Assemblies of God to take the gospel to them.

"I am submitting a brief report of the year's activities to give you an idea of what has been done.

1. An estimated 100,000 boys have passed through the Center

2. 27,000 boys have signed our register

3. 1105 boys prayed within the chapel or prayer room and signed decision cards

4. 981 letters have been written to these boys

5. Approximately 2,689 workers have helped to serve the boys

6. Approximately 396 chapel services have been held

7. Approximately 6,780 boys have attended chapel.

"We wish to thank all the churches who have co-operated in this great task also all the volunteers who have faithfully come in from time to time.

"Sister Anderson and I want to thank everyone for his sincere co-operation in the work of the Center. Also, it has been a pleasure to work with the Board of Directors. May God bless you all and may you continue this ministry among the boys who will visit your churches."

Respectively submitted,

FRANK O. ANDERSON, Director

made regarding the District Women's Missionary Council meeting at the Civic Auditorium in Oakland, California, during the mid-winter convention, on Thursday, February 7, at 2 p.m. There will be interesting reports and missionary speakers—Mrs. R. J. T.



Christ's Ambassadors

ROBERT CARRINGTON, *President*, 4141 Fourth Ave., Sacramento PAUL H. PIPKIN, *Vice-President*, 260 Main St., Watsonville
WESLEY P. STEELBERG, *Secretary-Treasurer*, Box 441, Nevada City, California

Youth for Christ

Because many questions have arisen regarding the origin and future of the Youth for Christ, we feel quotations from an article by Torrey Johnson, President of Youth for Christ International, will be both informative and enlightening.

The following is from a message originally delivered at Winona Lake, Indiana.

Some of you know very little or nothing about Youth for Christ. This thing called Youth for Christ—where did it originate? Where did it come from? I don't know. In West Virginia they've been having a Youth for Christ movement for the last twelve years—pioneers in the work. In New York Jack Wyrzten is going on his fourth or fifth year. Detroit has been going since 1937, and Walter Smyth's group has been going in Philadelphia for about ten years. All these places have been in it for some time, but New York didn't know that Youth for Christ was going on in Detroit, and Detroit didn't know there was Youth for Christ in Philadelphia. All these places started up unknown to each other. The Spirit of God moved upon the hearts and minds of young people and showed them the need of reaching youth, and here and there they began to start.

If you would have told me that we would have 30,000 people in Chicago Stadium last fall—a bigger crowd than President Roosevelt or Tom Dewey had on any occasion, the biggest crowd in 18 years—I would have said that you were crazy. But the God of the impossible is among us, and we went to Soldier Field. You know what happened there. I don't need to repeat how thousands of people worked from 6 o'clock in the morning until 7 o'clock that night, and then at 7 o'clock 70,000 people were packed into Soldier Field to hear the Gospel of Jesus Christ. At 6 o'clock in the morning we had eight grand pianos thirty feet in the air on that huge platform and we couldn't

have rain. The band had to rehearse and the choir had to rehearse—and we needed good weather—and God gave it to us.

Youth for Christ has to go on because it came from the Holy Spirit. If you don't see this thing, you better pray and ask God to help you get your eyes open. Maybe you don't agree with some of the things we do, but let me tell you the Wesleys did it differently than we do. None of our fellows have gone out in the graveyards and preached from tombstones. None of them have gone into saloons to preach the gospel, but William Booth of the Salvation Army did, and you remember George Williams and the Y.M.C.A. It's always the same old message, but God always brings out new methods.

In Winnipeg a few weeks ago, 6500 people turned out for their big rally in the arena. Just around the corner from the arena they were having a baseball game in the ball park. There were 200 people at the ball game and we had 6500 people come to hear the gospel. Isn't that great? Watson Argue, the director, belongs to the Assemblies of God.

In this particular movement our emphasis is on two doctrines; first, salvation through the precious blood of the Lord Jesus Christ, and second, an opportunity for service in God's work. Youth for Christ says: "Go everywhere preaching Jesus Christ, get people saved, and return them to their church and their pastor." If they belong to the Methodist Church, let their Methodist preacher indoctrinate them, or if they belong to the Presbyterian Church, let the Presbyterian pastor indoctrinate them. The job of Youth for Christ is to win young people to a saving knowledge of the Blessed Saviour, bring them all out for Christ, and turn them over to the church or pastor of their choice. Let me say to you pastors, missionaries, and

leaders from Bible College and Seminars: Youth for Christ stands for you.

Youth for Christ is *not* a new denomination. We have no idea of starting a new denomination, and if any of the fellows have, I hope they will become disillusioned about the whole thing. This will never be a new denomination—we don't need it. What we need is new power from the Holy Spirit.

We are *not* setting up a new missionary society. We propose to work through existing missionary societies. We are *not* going to have new schools. The ones that we have now are able to do the job, and we're going to let them go on and continue to train Youth for Christ leaders.

Let me tell you something this morning! America cannot survive another twenty-five years like the last twenty-five through which we have gone. If we have another lost generation after this war like at the close of the last war America is sunk. At the close of the last war we did not reach our servicemen. They came home and they were disillusioned and unhappy. They fell into sin, and now we have a generation of young people who do not know where they stand. Some people may say that our message is so simple and elementary.

All you older friends, get this: It's your fault that we have to speak simply to our young people, and I'll tell you why. It's because our young people have been betrayed by the generation that went before. I hope you'll confess your guilt to God and say, "Lord, it's true. It's true of my generation that we have neglected the Sunday School and forsaken the church." We have a generation of young people that can't talk about prayer, predestination and election in a theological sense. When we come with a simple message, they say, "This is what we've been waiting for!"

The business of the ministry is to comfort the afflicted and to afflict the comfortable.

(Continued from page 5)

Soter we read that "he was known as the son of Lagus, a Macedonian of low rank, and was generally supposed to be an illegitimate son of Philip. He distinguished himself greatly during the campaigns of Alexander; at whose death, foreseeing the necessary subdivision of the empire, he secured for himself the government of Egypt, where he proceeded at once to lay the foundations of a kingdom" (McClintock & Strong). Says Clarence Larkin, "Of the four kingdoms into which Alexander's empire was divided, the kingdom of Egypt was the first to appear. It was founded by Ptolemy Soter, one of Alexander's generals. Another of Alexander's generals, Seleucus Nicator, was appointed vicegerant of Babylonia, but was driven out by Antigonus and fled to Egypt, where he was favorably received by Ptolemy and made one of his Princes. With Ptolemy's assistance he recovered his province and enlarged it, until it extended to the Indus and included Syria, as well as Assyria, and so he became stronger than Ptolemy, and his dominion became a great dominion." This is a statement that harmonizes perfectly with the facts recorded by the historians, and is therefore to be accepted as true. The first "king of the south," then, was Ptolemy Soter (Soter means Saviour), and the first "king of the north," was Seleucus Nicator (Nicator means Conqueror).

2. An Unsuccessful League That was Formed at the End of Years.

Verse 6. Here is the Smith-Good-speed rendering, "After a number of years they shall form an alliance; for the daughter of the king of the south shall come to the king of the north, to seal the treaty of peace. But her influence shall be of no avail, nor shall her influence last; for she shall be given up, together with her suite, her son, and her husband." A number of years passed by. For a while there was peace, and then war broke out again. Ptolemy Philadelphus was now king of Egypt and Antiochus Theos was king of Syria. Wearying of the war, or, thinking to gain through diplomacy what he had not been able to accomplish on fields of battle, Ptolemy proposed that peace be concluded, and he offered his daughter Berenice, to Antiochus, on condition that Antiochus would divorce his wife,

Laodice, and pronounce her two sons illegitimate, thus barring the right of either to the succession. Antiochus entered into the agreement, divorced Laodice, sent her and her sons away, married Berenice, and for a short season all seemed to be well. The marriage to Berenice, however, proved to be unsatisfactory to Antiochus, and he recalled Laodice, who, having lost all confidence in her husband, poisoned him, caused Berenice and her child to be put to death, and placed her own son, Callinicus, on the throne. In what a forceful manner were all these facts set forth in the prophetic foreview revealed to Daniel!

3. A King's Successful Effort to Avenge a Sister's Murder.

Verses 7-9. Rotherham renders these verses thus: "But one will stand up from the sprout of her roots in his stead, and he will enter the army, and enter into a fortress of the king of the north, and deal with them, and show himself strong; yea, even their gods, with their molten images, with their delightful vessels of silver and gold, with a host of captives, will he bring into Egypt, and he will stand more years than the king of the north; so will the king of the south enter into the kingdom, and then return unto his own soil." This "sprout of her roots," the roots from which Berenice had sprung, was her brother, Ptolemy Euergetes, who, to avenge the murder of his sister, gathered a large army, and marched into Syria, making war against Callinicus and his mother, Laodice. He succeeded in exacting vengeance for his sister's death, Laodice being slain, and Callinicus being driven for a time from the throne, and the whole country being plundered. Bishop Newton says that this Ptolemy "prevailed so far, that he took Syria and Cilicia, and the upper parts beyond Euphrates, and almost all Asia. And when he heard that a sedition was raised in Egypt, he plundered the kingdom of Seleucus, and took thirty thousand talents of silver, and precious vessels, and images of the gods, two thousand and five hundred: among which were also those which Cambyeses, after he had taken Egypt, had carried into Persia. And for thus restoring their gods after many years, the Egyptians, who were a nation much addicted to idolatry, complimented him with the title of *Euergetes*, or the *benefactor*." Thus we see that the prophetic utter-

ance concerning him was fulfilled in detail. And the murder of Berenice was successfully avenged by her brother who is described as "a branch of her roots," or, according to Moffatt, "a scion of her own family."

4. A Victory that Netted a Voluptuous Victor no Permanent Advantage.

Verses 10-12. "But his sons shall be stirred up," the sons of Callinicus who had been driven from his throne, and whose mother had been killed, and whose country had been plundered. The names of these sons were Seleucus, denominated *Ceraunus*, or, the *thunderer*, and Antiochus, who was afterwards denominated, *the Great*, although it has been questioned, and not without reason, whether any mere man should be so denominated. His grandfather, the father of Callinicus, was given, or, assumed the surname of *Theos* which means *God*, although his conduct was far from godlike, as we have already learned, unless indeed we decide what is godlike by studying the character of the gods that were extolled by the heathen, and to whom were attributed all the vices that characterized the lives of their worshipers. Notice that while "his sons shall be stirred up," it is said that "one shall certainly come," etc. That one who certainly came was Antiochus. Against Ptolemy Philopator who was then reigning upon the throne of Egypt, to which he had succeeded upon the death of his father, Ptolemy Euergetes, he came with a great army, but was ignominiously defeated, for Ptolemy Philopator, "moved with choler," or, as Moffatt renders it, "in a fit of mad rage," achieved a notable victory, but it netted him no permanent advantage, for, being of a voluptuous nature, he gave himself up to the enjoyment of his sensual pleasures, so that it can be truly said that "he was not strengthened by it." Says Newton, "If Ptolemy had pursued the blow that he had given, it is reasonably presumed that he might have deprived Antiochus of his kingdom; but 'his heart was lifted up' by his success; being delivered from his fears, he now more freely indulged his lusts; and after a few menaces and complaints he granted peace to Antiochus, that he might be no more interrupted in the gratification of his appetites and passions. He had before murdered his father, and his mother, and his brother; and now he killed his wife, who was also his sister

(Continued on page 15)

BOYS AND GIRLS

Let's Play Bible Rhymes

See if you can finish the last lines of these verses:

1.

Once a man named Daniel
Prayed three times a day;
But some jealous people,
Who didn't like to pray,
Laid a trap for Daniel
So when he prayed again
They would cast poor Daniel
Into

2.

Once a boy named Abel
Made a sacrifice;
Cain made an altar also
But his wasn't right, or nice.
God answered righteous Abel,
But rebuked with wrath the other.
Cain in a fit of jealousy
Rose up

3.

God told a man named Noah
That it was going to rain
Until all the earth was covered
And wicked people slain.
He told Noah what to build,
So when the sky grew dark,
And it rained for days and nights
He was safe

4.

Once a storm broke on old Peter
When he was out at sea,
And it really frightened Peter
Like it would frighten me;
But in the boat with Peter,
Guess who, now, if you will.
Yes, Jesus stopped those stormy winds
By saying,

5.

A little boy named Samuel
Heard his name called in the night
So he went to Eli,
To see if things were right.
But it wasn't Eli speaking;
It was all so new and odd
For the voice that called out, "Samuel"
Truly was

6.

Jesus died for sinners,
And shed His precious blood
That they might be forgiven
And be made both pure and good.
Now He knocks at our hearts
To save us from our sin
So when I hear Him knocking
I will

In the Interest of the

SUNDAY SCHOOL

By MRS. BERNICE MAST, District Sunday School Representative

Improving Our Teaching Ministry

Often we stress the importance of building the membership of our Sunday Schools, with glowing plans for ways and means of "getting them in." In many cases we have been successful in our program for swelling our numbers. With growth comes the thrill of success, and pride in a good report. But, when the new is worn down and the thrill has subsided, we find ourselves back to the same discouraging number. Now, why?

We have studied and planned and worked for the increase that we were definitely unprepared to take care of. It may have been that we were lacking in facilities and equipment. That is very possible, and in many cases likely, but that is doubtless minor in comparison with our greatest difficulty along these lines. Our most severe lack is in ourselves as teachers! Some of us have been holding the position of teachers in Sunday School for years and years. We started without training, and have been satisfied to go on unimproved and untrained. Some of us have never given it a thought, because we were under the impression that a Sunday School teacher is different and doesn't really need to be efficient. For this reason, then, the new members brought out to Sunday School classes have slipped through our fingers. We were unable to hold them!

I am certain that the teachers who have this great work at heart, and the souls of the pupils entrusted to them is their constant burden of prayer, that they will be willing to see our point and stir themselves into action for improvement in their teaching so as to meet the enormous need in this crisis hour.

First of all, be assured; improvement can be made!

Dr. Eavey said, "But the teacher who feels that he has learned all that is to be learned about teaching never attains the highest measure of success. Neither does he who is so conceited as to be content with the thrill of success once attained in a measure, be it large or small. Likewise the lazy teacher, the

careless teacher, and the unfaithful teacher, fail to attain true success. Improvement can be made, and improvement must be made if the teaching is to accomplish its true end and purpose. The price of good teaching is the *constant improvement* of one's teaching."

Teaching is more than classroom work. For successful teaching, let us make three divisions:

1. The planning for and the study of both pupil and lesson; the preparation of lesson and materials.

2. The teaching of that lesson.

3. The diagnosis and improvement of the teaching.

It will help the teacher to get the burden for improvement if he will stop to see clearly the God-given mission of the Sunday School of which he is a definite part. Also that the teaching is done for the sake of the learner, for the new birth, growth, and development of the learner.

To attempt an improvement in our teaching ministry means only an attempt to find a better way to present the truth of God that will bring greater growth and development in the pupil.

Study yourself constantly, for improvement. To improve, one must have a strong desire to do so. Be a severe and honest critic of your own teaching. Stand back and take a look at it often. In so doing, however, be big enough not to let the enemy discourage you through what you see, but let it be incentive for greater discipline of self and more application in study and faith in prayer.

Be alert! Be Sunday School conscious! Be on the lookout for new ideas and better methods. Experiment for improvement and use the things that definitely work for the betterment of your class.

Improve through study! Map out a definite plan of study for yourself. Select a group of helpful books for your reading material and study for the year. (Your Sunday School Representative

will be glad to make recommendations along this line.)

Improve by learning from fellow teachers who have been successful.

Visit the public school occasionally for suggestions in teaching.

Improvement in our teaching ministry may readily be encouraged through monthly teachers' conferences or workers' meetings (not business meetings, but for further training).

Annual training-for-service classes are a "must" in improving our teaching ministry. Now is the time to make plans for one for 1946.

Progress! Improve! Grow! God will supply the increase if we co-operate.

Get them and hold them is our motto!

Challenge

(Continued from page 3)

are no cast-up or mapped roads, but just a desert track going in the general direction indicated by telephone poles. The one who travels it daily is able to find his way through the maze of tracks leading in the direction he desires to travel. We had to travel 150 kilometers to reach Hassake, the seat of the Government, on the River Chibar. We were in the center of the district which comprised the heart of the once great prosperous, and populous Assyrian Empire, fallen into ruins for many and diverse reasons. One thing abounds greatly in and around the city and district; that is marble stone. The gravel used in paving the streets is crushed marble, and many buildings are crudely decorated with lines, archways, and various designs of marble stone.

We had come here for three main reasons. The first was to spy out the situation among the Assyrian people, to gather information as to their greatest needs, to see what possibilities there are for the future in case we can open up some work for them. The second reason, to make necessary contact with those who might be useful in the opening of a work there should the Lord open the way. And the third reason, to give the Word to as many as we could. It rejoices me to say that all of these objectives were attained with varying degrees of success. In the French Protestant high school, I had some very useful and encouraging times with a group of Assyrian boys who were very eager to hear the message in their own tongue, and expressed their appreciation quite

freely. After discouragement in trying to get transportation to the villages which we had come purposely to see, we made one further effort instead of taking a plane which would have returned us to Aleppo in an hour and a half with none of the hardships of the trip out. We learned at the military transport office that a truck was going in the direction we desired to go, but it was full of goods and people. Though this transportation was supposed to be free to civilians, we paid the driver the fare demanded and climbed into the truck crowded with sacks, stoves, barrels, and people, and perched ourselves on top. When we reached the desired village, we got out and walked to the river's edge and entered a small steel boat attached to a cable and were pulled to the opposite side.

At a little distance we saw what reminded us of the vision of Ezekiel, a set of two terribly large wheels. They are used for irrigation purposes. Attached to them is a line of oblong tins which scoop the water from the river. As the wheels turn, the water is raised and emptied into gullies which carry it to the fields. The sight of these tremendous wheels, perhaps fifty feet or more across, against a sky which was most beautifully painted with sunset colors, was most impressive, especially as the clouds were varying shades and hues of color.

In the village, located on top of a mound which likely is the ruin of a village or town of the Assyrian Empire times, and one which might have been occupied by the Captivity, we were welcomed by the brother of the headman who was absent that day. We arrived at a time to see the people in holiday mood as there had been a wedding that day. The people were in national costume and enjoying the common dance participated in by both men and women.

We were quite churned and shaken by the ride in the truck on the return trip to Hassake, but that evening we accepted an invitation to the home of an old acquaintance of mine. There it was our privilege to meet the father of the present Patriarch of the Assyrian Evangelical Church of the East (Nestorian), who is also recognized as the hereditary commander-in-chief of all Assyrian warriors. This office was concentrated together with that of the headship of the church in the family of the

present holder of the Chair, commonly called St. Peter's, as also is the Patriarch called St. Peter (Mar Shimon). We were very favorably impressed by the elderly gentleman with whom we carried on a conversation all evening. There were also present with him some of the chief leaders of the Assyrians. These leaders are men of mature judgment and of stern yet amicable character, able to lead their people in any project and to command their respect.

The following morning we had a long interview with one of the chiefs regarding the prospect of doing some work among the people in their villages. He was not adverse to the idea nor to the spiritual aspect of any evangelical work so long as no attempt was made to introduce strange unscriptural doctrines among them. Some one who had tried to so do had been beaten severely and thereupon driven from among them. We returned to Deir-Ez-Zer feeling that we had done some real spade work for a possible future venture for God in that district.

The Assyrian Evangelical Church of the East has fallen upon evil times. The decay is all but complete—spiritually, culturally, economically, and socially. Spiritually, the Assyrian nation claims conversion to the Lord Jesus Christ through the personal ministry of the Apostle Thomas. After their turning to God from the worship of idols, they became very zealous workers for Christ among their neighbors, and sent missionaries to China, as witness the records discovered in that land. Also in the capital of the Great Genghis Khan, in Mongolia, missionaries of this church erected a church building where one of his queens who had embraced Christianity worshiped.

This branch of the church has produced great theologians and established in the past many colleges and seminaries for the education of their clergy as well as the laity. Its bounds passed those of the Empire of Ahasuerus—from China to beyond Ethiopia, from Aden to the eastern boundaries of Europe. It produced many hundreds of thousands of martyrs for their faith in the Lord Jesus Christ—this being one of the main reasons for their decrease in numbers. After the advent of Islam they were greatly reduced through massacres as well as by forced conversion to Islam. This treatment brought them to their present

state of minority. The persecutions they have gone through from time to time have made them warlike in their spirit, through which means alone they have been able to preserve some semblance of national character.

A period of continuous spiritual decline set in, as it has among all other Christians of the East and West, evangelical and otherwise. The church deprived of proper cohesion and in a continual state of being persecuted and slaughtered by non-Christians, with no centers of education for the clergy left to them, and their spiritual leaders hunted from one hiding place to another, fell into its long dormancy, and a great culture thriving in the East, and extending in influence to the West also was brought into ruin.

Some of the best and most trusted manuscripts of the Bible, both Old and New Testament, have been preserved to us in the ancient Syriac language. Many expressions used by the Lord Jesus Christ during His earthly ministry, as well as many used by Paul the Apostle, are retained in their original Syriac usage, without translation, which fact indicates that Assyrian culture was widespread and used as far back as the time of our Lord. This church is the Protestant church of the East in that they repudiate the doctrine of the mother of God. Their chapels are free of all religious objects such as pictures and statues save only for a plain wooden cross placed upon a table at the entrance of the building and which is kissed by all who enter. All their clergy, except the bishops and patriarch, dress like the laity.

This people is in need of help, spiritually, educationally, medically; not that they should be given money—that would make them paupers—but to be helped to stand upon their feet economically and spiritually instead of having to depend upon their military prowess as a means of existence and subsistence. The door of opportunity is open today to enter in and lead these people out of their present captivity. Here is the challenge. Tomorrow may be too late.

The greatest of faults is to be conscious of none.

* * *

Throwing mud is ground lost.

Daniel

(Continued from page 12)

and gave himself up entirely to the management of Agathoclea his harlot, and her brother Agathocles who was his catamite, and their mother Oenanthe who was his bawd." It was certainly not decreed by God that he should live such an abominable life, but God who is able to read the future more easily than we can read the past, foresaw that he would do so, and what the result would be, and so foretold it.

5. A Renewal of Hostilities Culminating in an Unsuccessful Stroke of Diplomacy.

Verses 13-17. For "certain years" there was peace between Syria and Egypt, and in the meantime Ptolemy Philopater died, and his son, Ptolemy Epiphanes, succeeded him; then Antiochus, "with a great army and with much riches," or, as Moffatt renders it, "with a large host and vast resources," came against the young king, and there were those among the Jews here called "the robbers of thy people," by which I understand renegade Jews, who "exalted themselves to establish the vision," that is, tried to bring about a fulfilment of prophecy through their own efforts; or, it may be that the meaning is that they were unwittingly used by God in carrying out the divine plan. "With the strength of his whole kingdom" he was purposing to enter into Egypt, but he decided that there was a chance to accomplish through diplomacy even more than he could achieve by war. Ptolemy Philadelphus was just a boy, and needed a wife; so he would make a treaty of peace with him, give him his daughter, Cleopatra, in marriage, promising a rich dowry. As he was planning to make war against the Romans, this would be likely to secure the neutrality of Egypt in the conflict, and, finally, he might acquire, through his daughter, certain provinces he greatly coveted, and, possibly, in the end, Egypt itself. But his scheme was defeated, for his daughter took sides with her husband instead of her father; she "did not stand on his side, neither was she for him." So his effort to "corrupt her" was a failure. She is probably called "the daughter of women," either on account, as some say, of her remarkable beauty, or, as others say, because she was brought up by both her mother and grandmother.

6. The Humiliation and Doom of a Proud Sovereign.

Verses 18, 19. Reference has already been made to the purpose of Antiochus to engage in war with Rome which was just then coming into power. Turning "his face unto the isles," isles that were under Roman dominion, he took "many" of them, but Lucius Scipio Asiaticus, a Roman general, here called "a prince," defeated him in battle, and "caused the reproach offered to him to cease." The war was thus brought to a speedy end. In the treaty of peace it was stipulated that Antiochus should relinquish all claim to a large section of territory that had heretofore been a part of his dominions, and that he should defray all the expenses of the war. This made it necessary for him to raise a large sum of money, and in order to do so, he marched into the eastern provinces where, attempting to plunder the temple of Jupiter Belus in Elymais, he was assaulted by the inhabitants, and he and all who were with him were slain. Thus the prophecy was fulfilled, "He shall stumble and fall, and not be found."

7. The Inglorious Designation of a King and the End to Which He Came.

Verse 20. The king was the son and successor of Antiochus the Great, known in history as Antiochus Philopator. He is here designated as "a raiser of taxes." The tribute to Rome had to be paid, and there was no money in his treasury with which to pay it. He had inherited the throne of a kingdom that had assumed obligations it was far too poor to meet. Jerome tells us that he "performed nothing worthy of the empire of Syria and of his father, and perished ingloriously without fighting any battles," and Appian testifies that "he reigned both idly and weakly, by reason of his father's calamity." Says Thomas Newton, "The tribute of a thousand talents which he was obliged to pay annually to the Romans, was indeed a grievous burden to him and his kingdom; and he was little more than 'a raiser of taxes' all his days." He was "destroyed, neither in anger nor in battle," but was killed through the treachery of his own treasurer, Heliodorus, whom he had sent to plunder the temple in Jerusalem, and who had been the instrument of his sacrilege there. So, as had been well said, "The same wicked hand, that was the instrument of his sacrilege, was also the instrument of his death."

The Prodigal Mother

A certain man had a wife and three children.

The wife, becoming dissatisfied with housekeeping and coveting the money being earned by her neighbors, said to her husband, "Husband, secure for me the social security number that falleth to me, and divide unto me a portion of thy trousers."

With a reluctant heart the husband granted her desire and divided his wardrobe.

And not many days later the wife donned slacks, and with tool box under her arm, waved good-bye to the children, and took her journey into a far country and there secured a man's job in a factory.

She made big wages but she associated with the wicked and listened to the vulgar stories that they told.

There was a mighty spiritual famine in that land, and she grew lean in her soul.

The children, turned loose on the mercies of the neighbors, soon forgot that they had ever had a mother; but the husband remembered the duties of a wife and wished for the war to be over, that his wife might return to her home.

The husband dined on cold lunch meat, while the wife tried in vain to fill her stomach with the husks of the cheese crackers that fell from the canteen vendor's machine.

And no man gave unto her the respect due a lady.

One day at rest period, as she sat engulfed in cigarette smoke and smutty stories, she came to herself.

She said to herself with remorse, "Here I sit, surrounded by vulgarity and sacrificing the respect due a lady. At home is a deserted husband, while my children roam the streets unrestrained. The money I make seems small compared to the peace of mind and soul."

In vain she tried to smother her conscience with the thought that she was contributing to the war effort.

So she said to herself, "I will arise and go to my husband and will say unto him, 'Husband, I have sinned against heaven and neglected my family in a terrible way. I am no more worthy to be called thy wife, nor the mother of thy chil-

dren. Make me as thy hired housekeeper.'"

So she gathered her tools together and started home. And when she was yet a long way off, the husband saw her, and forgiving her, ran and clasped her in his arms.

And the wife said, "Husband, I am no more worthy to be called thy wife, nor the mother of thy children."

But the father said to the children: "Run and bring hither a dress and the best apron. Put stockings on her feet, and rush to the meat market and get a steak of the fatted calf, and let us have a warm meal once more. For this your mother was lost and is found."

So they rejoiced and made merry.

—*Assembly of God Tidings.*

SERMONS in SONG

National Assemblies of God Radio
Broadcast is released Sunday in our
District over the following stations:
KWBR, 1310 Kc, Oakland, 8:15 a.m.
KYA, 1260 Kc, San Francisco,

7:15 a.m.

KVCV, 1230 Kc, Redding, 5:30 p.m.
KENO, 1400 Kc, Las Vegas, Nevada,

8:00 a.m.

The Bible Is—

The charter of all true liberty.
The forerunner of all civilization.
The mold of institutions and governments.
The fashion of law.
The secret of national progress.
The guide of history.
The ornament and mainspring of literature.
The inspiration of philosophies.
The textbook of ethics.
The light of the intellect.
The soul of all strong heart life.
The illuminator of darkness.
The foe of superstition.
The enemy of oppression.
The uprooter of sin.
The comfort in sorrow.
The strength in weakness.
The pathway of perplexity.
The escape from temptation.
The steadier in the day of power.
The embodiment of all lofty ideals.
The begetter of life.
The promise of the future.
The star of death's night.
The revealer of God. (Exchange)

The most powerful of all Christian evidences is an obedient Christian who lives out what the Bible teaches.

He Did, He Can, He Will

The God that stopped the sun on high, (Josh. 10:12-13).
And sent the manna from the sky, (Exodus 16:4-15).
Why can't He answer prayer to-day, (Luke 1:37).
And drive each stormy cloud away? (John 14:15)
Who turned the water into wine, (John 2:3-11)
And healed a helpless cripple's spine, (Luke 13:11-16)
Commands the tempest, "Peace be still," (Mark 4:39)
And hungry multitudes doth fill (John 6:9-13)
His power is just the same to-day, (Heb. 13:8)
So why not labor, watch, and pray? (Matt. 26:41)
He conquered in the lions' den, (Dan. 6:16-23)
Brought Lazarus back to life again, (John 11:38-44)
He heard Elijah's cry for rain, (I. Kings 18:42-45)
And freed the sufferers from pain, (Matt. 8:16-17)
If he could do those wonders then, (Exodus 14:21-31)
Let's prove our mighty God again. (Mal. 3:10)
Why can't the God who raised the dead, (I. Kings 17:17-22)
Gave little David Goliath's head, (I. Sam. 17:32-51)
Cast out the demons with a word, (Matt. 8:28-32)
Yet sees the fall of one wee bird, (Matt. 10:29)
Do signs and miracles to-day, (John 14:12)
In that same good, old-fashioned way? (Acts 5:12-16)
HE CAN. He's just the same today,

If we believe it when we pray, (Mark 2:1-9)—*Martin Luther.*